1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

souri river, where they were living at the time they were discovered by the fur trader." That one of Dr. Robinson's authorities which he recalls as a basis for the foregoing statement concerning the Mandans having had an abode in the Lake Winnipeg country is, he declares, Clarke in his "Indian Sign Language," under various tribe headings therein, from some of which accounts we have hereinbefore quoted. He expresses with confidence his belief that he came in contact with further information leading to the same conclusion, but is at present without definite information as to the identity of such authorities.

We will now set forth the account at large of Sieur Pierre Gaultier de Varennes de la Verendrye, as published in "Canadian Archieves" (1889 pp. 1-29), concerning his visit to the Mandans in 1738, being, so far as now known, the first formal approach made by white men to those Indians, from which will appear the decided agricultural proclivities of this tribe, a reference also to their formidable barricaded villages or "forts," their exceptional makeup as to complexion, their marked hospitality, their fear of the Sioux, their shrewdness as traders, etc.

Verendrye's Account. "On the morning of the 28th we arrived at the place selected for the meeting of the Mandans, who arrived toward evening—a chief with thirty men and the four Assiniboines. The chief, after having from the top of a height considered for some time the extent of our village, which appeared of a good size, I had him brought to the hut where I was, where a place had been prepared to receive him on one side of it. He came and placed himself near me; one of his people then, on his part, presented me with a gift of Indian corn in the ear, and of their tobacco in rolls, which is not good, as they do not know how to cure it like us. It is very like ours, with this difference, that it is not cultivated and is cut green, everything being turned to account, the stocks and the leaves together. I gave him some of mine, which he thought very good. I acknowledged that I was surprised, expecting to see different people from the other Indians, especially after the account given me. There is no difference from the Assiniboines; they are naked, covered only with a buffalo robe, worn carelessly without breech clout.

"I knew from that time that we had to make an allowance for all we had been told. The chief spoke to me in Assiniboine, testifying the joy which I had given to all their nation by my arrival

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

I told you of the case where a man fasted in a bear's den, and the bear took a hold of him and threw him to one side. This man dreamed that night that the bear came and blessed him and told him that he would be a successful warrior and a brave man. Afterward a son was born to him; the son was Seven Bears. The Assiniboine came with the intention of destroying our village, but Seven Bears was brave. They shot him with arrows and bullets, but they had no effect on him. His horse was shot, but he got on another and came back. He fought the enemy and ran over them; he struck them so that the enemy turned and ran back. Torturing was a part of our prayers, for, whenever one prays, he should fast. In torturing, one will have a dream of a spirit, and that way he is blessed. By doing these things, some of the men got great power from the spirits. Crows Heart once saw that Old White Man's back was full of scars, and Crows Heart asked him how many times he had suffered. Old White Man could not remember; his skin had been pierced so many times.

The next one to be tortured was Packs Wolf. His suffering was inside of the lodge, where he was fastened to the roof. His feet were off of the ground, and a stick was given to him with which to swing himself. While he was hanging there, the leader sang his songs.

Then several days after that Spotted Weasel whittled four sticks, came back, and made a sweathouse. They ran sticks through his wrist and up to the braces of the sweat lodge, and he was also tortured on the breast. When one is tortured in the sweathouse, the women are not permitted to go into it at any time. The Crack Shot was Sitting Owl, and Spotted Weasel was his son-in-law, so he got another man to act in his place. He asked Raven Knows Nothing to do the torturing. When we went in there, the leader began to pour water on the stones, and we got down low near the ground, but Spotted Weasel could not, being tied up there nerr the roof. He cried to the spirits; it was a hardship for him to go through, but he did. After that, we went into our pits, but no one caught any more birds, even though we were there over one month.

Now that the sweathouse was made, each one of us got some good dried meat and a whole meat [the large piece stripped off of the length of the animal's back]. We paid the leader, and he took us into the sweat lodge to cleanse all of us. We broke camp and started for home. Bluestone and I, being single, left the others and came ahead.

On the other trips with other men, they would not let the women come into the lodge. I thought that the reason for being unlucky was because they had let the women in.

I heard that Blue Stone's father, Wood Mouth or Medicine Bird, whipped his wife one day when he was a leader and his men did not have any luck in catching the eagles. By doing that their luck changed from bad to good. They caught many eagles. I do not know if some great spirit told him to do that or not, but I do know that they ordinarily did not do that, for men, women, and children were expected to be kindhearted and not have any ill-feeling toward each other.

We did not change pipes but used both red and black stone, depending on the kind the leader had. In early days they did not have the red stone pipes. Then the stone was black, and the pipe was straight without the elbow. The hole was in the end, and the stone fitted in on the inside was called I-go-xE'.

In the ceremony they used a special medicine pipe taken from the bundles.

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

garters and belts of buffalo hair. But they did make string and willow matting. There is an account of a mat used on the seat before the fire. Henry[1] says that the mat was of small willows of equal size, fastened together by thread of native make passed through each stick about one foot apart. The mats were ten feet long, four feet broad, and the two ends for two and a half feet were raised slanting from the ground and supported by a kind of sofa. Verendrye says they made wicker work very neatly, flat, and in baskets.

The Mandans used snow-shoes which were only about two and a half feet long.[2] For their dyes and paints they made use of the following: red obtained from buffalo-berries, black from sunflowers, and yellow from a kind of moss which came from the Rocky Mountains. Blue, red, black, yellow and white clays were also used.

An indispensable article of the full dress was the fan. These were made from the large plumes of the eagle, hawk, crow, and a number of other birds, depending on the rank of the owner.

The Mandan pipes differed a trifle from those of their neighbors, being less ornate.[3] They were either of stone, black clay, or yellow clay painted black. The stone pipes were obtained mostly from the Dakotas. Pipes with wooden bowls, lined with stone, were also used. The stem was long and round or flat. Catlin describes one pipe as of red steatite (catlinite) with a stem three feet long, half its length wound with braids of porcupine quills. They also had the calumet pipe which will be considered in connection with the ceremonies.

The Mandans and their neighbors the Arikara and Hidatsa made glass beads, an art which they claimed was taught to them by the Snake Indians. They did not make the glass but used glass obtained through the whites. Lewis and Clarke[4] give a short account of the manufacture of beads which is exceedingly interesting. It may be thus summarized. The secret is known only to a few. Glass of several colors is pounded fine, each color separate; this is washed in several waters until the glass stops staining the water. They then take an

[1] Op. cit., vol. I, p. 349.
[2] Ibid., p. 301.
[3] Maximilian: p. 390.
[4] March 16, 1805.

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

still grown at the time of Maximilian's visit. Corn, however, surpassed all the rest in importance. It was a small variety, five or six feet high, but was not the common, mottled "Squaw corn" found in the region later. Maximilian enumerates seven distinct sorts, as follows: — white, yellow, red, spotted, black, sugar, yellow flint, and red and white striped. The sweet corn was cut in the milk, then dried on the scaffolds in the sun and kept in the caches. The other corn was not gathered till it was ripe; it was then shelled and also put in the caches. Corn was eaten as succotash with beans, boiled as hominy, ground up into coarse flour and made into cakes, and also as a sort of gruel and in several mixtures with wild fruit.

The beans, as to the cultivation of which there is little information were, nevertheless, of considerable importance. Maximilian[1] gives a number of varieties of these also; there were white, black, red, and speckled beans. These were not gathered until ripe, and were then spread out on the flooring of the scaffolds to dry, after which they, too, were stored in the caches. The beans were used in about the same way as the corn, both of them being mixed in many dishes. There were five varieties of squash or pumpkin, yellow, black, striped, long, and thick skinned. These were usually cut up into thin slices, hung by cords from the scaffold rafters and dried in the sun. They, too, were then stored away for future use, to be boiled with beans and corn or separately, or eaten with some of the wild plums or choke-cherries.

The sunflowers, Maximilian says, seemed to differ little from those ordinarily cultivated in civilization. There were three kinds, red seed, black seed, and a small seeded sort. There is no account of the method of preparation, but Maximilian tells us that very good cakes were made from them. The Mandan tobacco, which was used also by the Hidatsa and Arikara, while belonging to the Nicotiana, was a small species. Verendrye says that the tobacco was put up in rolls, that they cut it green and used it, stalks and all; he said it was not good. Later authorities do not agree on its preparation, however, as both Maximilian and Henry say that it was cut ripe and ground up

[1] Op. cit., p. 392.

3:Will and Spinden E-5 (1905) 1906
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249 fine. It was usually smoked mixed with the bark of the so-called
●276 red-willow or Cornus. Henry says that the blossoms were used, and were dried on a piece of pottery before the fire. Lewis and Clarke and Gass both mention this tobacco and agree with Verendrye that it was not good to those who were accustomed to European tobacco. The Mandans themselves soon discarded their own variety, raising only a little each year to use in ceremonials.

222 Although hardly coming under agriculture, still as a related matter, it might be well to mention the wild vegetables and fruits which were so much used by the Indians of the region. These were june-berries, choke-cherries, wild plums, the feverole, and especially the pomme blanche or Indian turnip. The latter were something like artichokes, white, ovate, one to three inches long, and about the size of a man's finger. They were collected in large quantities and formed a very common food.

224 HUNTING AND FISHING:—The Mandans derived a living from agriculture and the hunt in about equal proportions. Their methods of hunting differed little from those of their neighbors. Game was in abundance and many animals besides the buffalo contributed to their sustenance. Among these were antelope, elk, deer, bighorn, and an occasional bear, besides beaver, rabbits, ducks and geese. Other animals were killed for their hides alone, as wolves, foxes, ermine and panther. Eagles and other birds of prey were hunted for their plumes.

Buffalo were hunted all the year round whenever they were in the neighborhood of the village, for the Mandans did not go away on long hunting trips as did most of their neighbors. The buffalo hunt was directed by the Soldier Band. A small detached body of buffalo would be surrounded by the horsemen and then every animal killed in order to prevent the alarming of the whole herd. Any animal which did not contain an arrow by which the slayer could be identified, belonged to whoever found it. The beasts were cut up, and each man's horse was laden down with meat. Certain choice parts were eaten immediately by the hunter, and the heart and tongue could be demanded from anyone of a lower grade than he who asked for them. The childless old men and women usually

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

574 The Mandans are hospitable, and often invite their acquaintance to come and see them. 276 Their pipes are made of the red-stone, or of black clay. They obtain the red pipe-heads chiefly 241 from the Sioux; sometimes they have wooden heads lined with stone; the tube is plain, long, 824 round or flat, on the whole, of the same shape as among the Sioux, but they are not so fastidious about ornamenting their pipes as other tribes. They smoke the leaves of the tobacco plant, which is cultivated by them; the bark of the red willow (*Cornus sericea*), which they obtain from the traders, is sometimes mixed with the tobacco, or the latter with the leaves of the bearberry (*Arbutus uva ursi*). The tobacco of the Whites, unmixed, is too strong for the Indians, because they draw the smoke into their lungs; hence they do not willingly smoke cigars.

415 The meals of the Mandans are served in wooden dishes. The spoons are generally large and deep; they are made of the horn of the bighorn (see woodcut, p. 251); sometimes they are yellow, or else they are shallow, made of black buffalo's horn. They have a considerable variety 224 of dishes. The Indians residing in permanent villages have the advantage of the roving hunting 241 tribes, in that they not only hunt, but derive their chief subsistence from their plantations, which afford them a degree of security against distress. It is true these Indians sometimes suffer hunger when the buffalo herds keep at a great distance, and their crops fail; but the distress can never be so great among the Missouri Indians, as in the tribes that live further northwards. The plants which they cultivate are maize, beans, French beans, gourds, sunflowers, and tobacco (*Nicotiana quadrivalvis*), of which I brought home some seeds, which have flowered in several botanic gardens.

243 Of maize there are several varieties of colour, to which they give different names. The 241 several varieties are:—1. White maize. 2. Yellow maize. 3. Red maize. 4. Spotted maize. 5. Black maize. 6. Sweet maize. 7. Very hard yellow maize. 8. White, or red-striped maize. 9. Very tender yellow maize.*

The beans are likewise of various sorts—small white beans, black, red, and spotted beans. The gourds are—yellow, black, striped, blue, long, and thick-shelled gourds.

241 The sunflower is a large helianthus, which seems perfectly to resemble that cultivated in our 276 gardens. It is planted in rows between the maize. There are two or three varieties, with red, and black, and one with smaller seeds. Very nice cakes are made of these seeds. The tobacco

* I brought to Europe specimens of the several kinds of maize grown among the Mandans; these have been sown, but only the early species were ripe in September, 1835. The heads have by no means attained the same size, on the Rhine, as in their native country. There the plant attains a height of five or six feet, and the colours of the grains are very various, bright and beautiful: while, on the Rhine, the plant grew to the height of four or four and a half feet. The later sorts grew to the height of ten feet, and were not quite ripe at the end of October. (See Bradbury, page 145, for an account of the maize of the Mandans.)

According to Tanner (page 180), an Ottowa Indian first introduced the cultivation of maize on the Red River, among the Ojibbas, or Chippeways.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

cultivated by the Mandans, Manitaries, and Arikkaras, attains a great height, and is suffered to grow up from the seeds, without having any care whatever bestowed upon it. It is not transplanted. When it is ripe the stalks are cut, dried, and powdered; or the leaves, with the small branches, are cut into little pieces. The taste and smell are disagreeable to an European, resembling camomile rather than tobacco. The plant is not now so much cultivated as formerly, being superseded by the more pleasant tobacco of the Whites; but the species is still preserved. It is only on solemn occasions, for instance, in negotiations for peace, that this tobacco is still smoked; the seed is, therefore, preserved in the medicine bag of the nation, that the plant may never be lost. When they mean to smoke this tobacco, a small quantity of fat is rubbed on it.

The cultivation of the maize and other fields, of which each family prepares three, four, or five acres, takes place in the month of May. Rows of small furrows are made, into which the grains of maize are thrown singly, and covered with earth. Three times in the summer the plants are hoed, and the earth heaped up against them, that the moisture may have better access to them. The harvest takes place in October, when men, women, and children, each lend a helping hand. At present the women use, in their field labour, a broad iron hoe, with a crooked wooden handle, which they obtain from the merchants. Charbonneau recollected the time when they used the shoulder blade of the buffalo for this purpose. The fields are never fenced, but lie quite open and exposed.

The wild plants of the prairie are used by the Mandans, and other people of the Upper Missouri; and to those before-mentioned, I can only add the feverolles *(Faba minor equina)*, a fruit resembling the bean, which is said to grow in the ground, but which I did not see; there are many other roots in the prairie, which are used for food. The gourds are eaten fresh as well as dry. The beans are seldom eaten of one kind, but many sorts are mixed together. The maize is boiled or roasted, then pounded, mixed with fat, and made up into small cakes and baked. There are, of course, many other ways of dressing it. The sweet maize has a very pleasant taste, especially when it is in what is called the milky state; it is then boiled, dried, and laid by for use.

All kinds of animals serve the Mandans for food; the bear, when it is young and fat, the wolf, the fox, in short, everything except the horse; the ermine is not eaten by many; and of birds they dislike the turkey-buzzard, and the raven, because they feed on the dead bodies deposited on the stages. They have a great aversion from serpents, but eat the turtle; the buffalo is the chief object of their chase, as it supplies them with skins, meat, tallow, marrow-bones, sinews, and many other necessaries. Next to the buffalo the beaver is the most indispensable to them, since it not only furnishes them with valuable skins, but supplies them with delicate food, the fat tail, especially, being considered quite a dainty morsel by the Indians. Pemmican,

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

600 771 778 276

at least they endeavoured to obtain the portrait of the painter as an antidote. One of their chiefs never smoked out of a stone pipe, but always used a wooden one. Mato-Topé never partook of other people's tobacco, but always smoked by himself, with the doors shut. They do not willingly show their medicines or amulets, which are usually kept wrapped up in a bundle or bag, and never opened except on important occasions. They have particular medicine pipes, or, as the English call them, medicine stems, which are uncovered and used for smoking only on solemn occasions. Many make such pipes according to their own taste; such, for instance, was the pipe of Dipauch (Plate XXI. fig. 3). The bowl was nearly in the form of a Turkish pipe, and was made of brownish-red clay; the tube, which was rather short and thick, represented the lord of life in human form, but which it required some stretch of the imagination to discover. The nation preserves a celebrated pipe of this kind as a sacred relic, which no stranger is permitted to see. It has been in their possession since remote ages, and they offered to show it to me for the value of 100 dollars. The Indians cannot obtain such pipes but at a considerable expense: many of the necessary ornaments are not to be procured among them, such as the upper bill and the red crown of a species of woodpecker (*Picus pileatus*, Linn.), a bird which is not found so high up the Missouri. For the head of one of these woodpeckers, which was brought from St. Louis, they gave a large handsome buffalo robe, worth six or eight dollars. If a man possesses such a pipe, he sometimes conceives the idea of adopting a medicine son. The young man whom he is to choose appears to him in a dream; it is, however, requisite that he should be of a good family, or have performed some exploit. He acquaints him with his intention, and, after having provided two similar medicine pipes, he asks his newly-adopted son, whether he is ready to undergo the ceremony of the pipes? The latter frequently answers in the affirmative, and the time for the ceremony is fixed: but, if he has not yet made up his mind, it is deferred. The adoptive father then chooses two young men, who practise the medicine dance together, with the two pipes in their hands. The father often dances, in the morning, on the roof of his hut, and instructs these two young men. When the time arrives, and the adopted son is ready for the ceremony, the father, with all his relations, and the two young dancers, repairs to the hut of his newly-chosen son, and brings him a present of maize, cloth, blankets, kettles, and other valuable articles. The father takes his son by the hand and makes him sit down, after which the company dance round him, with the two pipes; they sing, accompanied by the drum and schischikué, the two young dancers keeping time to the music with their pipes. When the ceremony is over, and the presents laid in one or two heaps, the relations of the medicine son bring horses, cloth, blankets, and other things of value, which the two parties reciprocally divide between them. The father then again takes his son by the hand, makes him rise from his seat, and dresses him in new clothes from head to foot, and likewise paints his face according to his fancy. The dress and pipe are henceforth his property, and he is considered as a real son, who must support and defend his father.

435 439 597 796 171

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

fat; and one of the former held a fine brace of buffalo ribs, delightfully roasted; and the other was filled with a kind of paste or pudding, made of the flour of the "*pomme blanche*," as the French call it, a delicious turnip of the prairie, finely flavoured with the buffalo berries, which are collected in great quantities in this country, and used with divers dishes in cooking, as we in civilized countries use dried currants, which they very much resemble.

A handsome pipe and a tobacco-pouch made of the otter skin, filled with k'nick-k'neck (Indian tobacco), laid by the side of the feast; and when we were seated, mine host took up his pipe, and deliberately filled it; and instead of lighting it by the fire, which he could easily have done, he drew from his pouch his flint and steel, and raised a spark with which he kindled it. He drew a few strong whiffs through it, and presented the stem of it to my mouth, through which I drew a whiff or two while he held the stem in his hands. This done, he laid down the pipe, and drawing his knife from his belt, cut off a very small piece of the meat from the ribs, and pronouncing the words "Ho-pe-ne-chee wa-pa-shee" (meaning a *medicine* sacrifice), threw it into the fire.

He then (by signals) requested me to eat, and I commenced, after drawing out from my belt my knife (which it is supposed that every man in this country carries about him, for at an Indian feast a knife is never offered to a guest). Reader, be not astonished that I sat and ate my dinner *alone*, for such is the custom of this strange land. In all tribes in these western regions it is an invariable rule that a chief never eats with his guests invited to a feast; but while they eat, he sits by, at their service, and ready to wait upon them; deliberately charging and lighting the pipe which is to be passed around after the feast is over. Such was the case in the present instance, and while I was eating, Mah-to-toh-pa sat cross-legged before me, cleaning his pipe and preparing it for a cheerful smoke when I had finished my meal. For this ceremony I observed he was making unusual preparation, and I observed as I ate, that after he had taken enough of the k'nick-k'neck or bark of the red willow, from his pouch, he rolled out of it also a piece of the "*castor*," which it is customary amongst these folks to carry in their tobacco-sack to give it a flavour; and, shaving off a small quantity of it, mixed it with the bark, with which he charged his pipe. This done, he drew also from his sack a small parcel containing a fine powder, which was made of dried buffalo dung, a little of which he spread over the top, (according also to custom,) which was like tinder, having no other effect than that of lighting the pipe with ease and satisfaction. My appetite satiated, I straightened up, and with a whiff the pipe was lit, and we enjoyed together for a quarter of an hour the most delightful exchange of good feelings, amid clouds of smoke and pantomimic signs and gesticulations.

The dish of "pemican and marrow-fat," of which I spoke, was thus:—The first, an article of food used throughout this country, as familiarly as we use

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

was laid, and firmly attached to it, a coating of deers' sinews, which gave it its elasticity, and of course death to all that stood inimically before it. Its string was three stranded and twisted of sinews, which many a time had twanged and sent the whizzing death to animal and to human victims. 411

The *Quiver* was made of a panther's skin and hung upon his back, charged with its deadly arrows; some were poisoned and some were not; they were feathered with hawks' and eagles' quills; some were clean and innocent, and pure, and others were stained all over, with animal and human blood that was dried upon them. Their blades or points were of flints, and some of steel; and altogether were a deadly magazine.

The *Lance* or spear was held in his left hand; its blade was two-edged and of polished steel, and the blood of several human victims was seen dried upon it, one over the other; its shaft was of the toughest ash, and ornamented at intervals with tufts of war-eagles' quills.

His *Tobacco-sack* was made of the skin of an otter, and tastefully garnished with quills of the porcupine; in it was carried his *k'nick-k'neck*, (the bark of the red willow, which is smoked as a substitute for tobacco), it contained also his flint and steel, and spunk for lighting———— 276

His *Pipe*, which was ingeniously carved out of the red steatite (or pipe-stone), the stem of which was three feet long and two inches wide, made from the stalk of the young ash; about half its length was wound with delicate braids of the porcupine's quills, so ingeniously wrought as to represent figures of men and animals upon it. It was also ornamented with the skins and beaks of wood-peckers' heads, and the hair of the white buffalo's tail. The lower half of the stem was painted red, and on its edges it bore the notches he had recorded for the snows (or years) of his life.

His *Robe* was made of the skin of a young buffalo bull, with the fur on one side, and the other finely and delicately dressed; with all the battles of his life emblazoned on it by his own hand. 292

His *Belt*, which was of a substantial piece of buckskin, was firmly girded around his waist; and in it were worn his tomahawk and scalping-knife.

His *Medicine-bag* was the skin of a beaver, curiously ornamented with hawks' bills and ermine. It was held in his right hand, and his *po-ko-mo-kon* (or war-club) which was made of a round stone, tied up in a piece of rawhide, and attached to the end of a stick, somewhat in the form of a sling, was laid with others of his weapons at his feet. 415 411

Such was the dress of Mah-to-toh-pa when he entered my wigwam to stand for his picture; but such I have not entirely represented it in his portrait; having rejected such trappings and ornaments as interfered with the grace and simplicity of the figure. He was beautifully and extravagantly dressed; and in this he was not alone, for hundreds of others are equally elegant. In plumes, and arms, and ornaments, he is not singular; but in laurels and wreaths he stands unparalleled. His breast has been bared and scarred in defence of his country, and his brows crowned with honours 159